



Imām Al-Bukhārī رحمه الله narrates a ḥadīth qudsī:

Allāh ﷻ says: “...My bondsman does not acquire my closeness through anything that is more beloved to me than that which I have made compulsory upon him...”

The performance of the farā’id is by far the greatest and most effective tool in achieving the closeness of Allāh ﷻ, as nothing can bring a person closer to Allāh ﷻ than the farā’id. farā’id encompass every obligation, be it from the DOs or the DON’Ts; just as it is farḍ to perform the five times ṣalāh, it is farḍ to abstain from adultery, stealing etc. The struggle and effort in accomplishing the farā’id creates a special bond between the servant and his Master.

Once this bond is created, the servant becomes consistent and steadfast in fulfilling his obligations. This results in his closeness and relationship becoming stronger and his love for Allāh ﷻ increases. As a result, the urge to progress further intensifies and the servant begins to enhance and add to his worship by way of nawāfil (optional deeds) and non-obligatory actions. This struggle and striving of his attracts the special attention of Allāh ﷻ and the servant now becomes the beloved of Allāh ﷻ as the ḥadīth continues:

“...and then my bondsman continues to acquire my closeness through nawāfil until I love him...”

What more can a servant desire? He is now the beloved of Allāh ﷻ? Allāh ﷻ’s special attention is now directed towards him and he reaches such a level that Allāh ﷻ takes care of all his affairs. Allāh ﷻ protects him from all directions; he is safeguarded from going astray, he is protected from vice, he is protected from physical and mental calamities as the ḥadīth further states:

“...And when I love him, I become his ears with which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. And if he asks from Me, I will surely grant it to him, and if he seeks refuge in Me, I surely grant it to him.” (Al-Bukhārī)

Our pious predecessors, after striving, had acquired this status of becoming the beloved of Allāh ﷻ. We find many incidents from their lives which testify to this fact:

1. Sayyidunā Ibn ‘Abbās رضي الله عنه relates that Sayyidunā ‘Umar رضي الله عنه once proposed, “Take us to the province of our people.” Sayyidunā Ibn ‘Abbās رضي الله عنه further narrates that we left towards our destination. Sayyidunā Ubayy Ibn Ka’b رضي الله عنه and I were amongst those travelling behind the convoy. Along the journey, a cloud emerged which indicated

rain. Sayyidunā Ubayy رضي الله عنه (seeing the predicament they would face) turned towards Allāh ﷻ and supplicated, “O Allāh! Save us from its troubles.” When we met up with the rest of the convoy who were soaked with rain, Sayyidunā ‘Umar رضي الله عنه enquired, “Did you not get caught up in the rainfall?” I replied, “Abul-Mundhir supplicated to Allāh that we are saved from its troubles, hence we are dry.” Sayyidunā ‘Umar رضي الله عنه complained, “Why did you not include us in your prayer?”
(موسوعة ابن أبي الدنيا ٢/٣٣٢)

2. Sayyidunā Anas رضي الله عنه narrates that we visited a very sick man from the Anṣār. He passed away during our visit. After his soul had departed, we covered him. Turning towards his old mother at his bedside, one of us consoled her by encouraging her to have hope of reward upon this tribulation from Allāh ﷻ. She asked, with concern, “Has he passed away?” We said, “Yes.” She lifted her hands towards Allāh ﷻ beseeching, “O Allāh, you are aware that I adopted Islam and migrated towards your Prophet hoping that you will assist me during all circumstances; favourable and difficult; do not burden me with this difficulty today.” Sayyidunā Anas رضي الله عنه says that she uncovered his face and before long he was eating with us. (موسوعة ابن أبي الدنيا ٢/٢٤٠)

3. It is narrated that Abū Qilābah ؓ was travelling for Ḥajj whilst fasting. During a scorching hot day he became extremely thirsty. Abū Qilābah ؓ turned towards Allāh ﷻ and beseeched, “O Allāh! You are powerful enough to remove my thirst without me breaking my fast.” Immediately, a cloud shaded him and rained upon him until his clothes became wet, and his thirst vanished. He then got off his conveyance made a ditch in the ground and it filled with water from the rain. When his companions met up with him, they drank from the water but not a drop of rain had touched them. (جامع العلوم والحكم ٤٨٥، ٤٨٦)

4. It is stated about Ibrāhīm Ibn Adham ؓ that once he set out on a journey by sea. During the journey the ship got caught in severe winds due to which destruction seemed imminent. Ibrāhīm ؓ wrapped his head in his shawl and went to sleep. The people exclaimed, “Do you not see the great difficulty we are in?” He replied, “This is not difficulty.” “What is difficulty then?” they enquired. He stated, “The need towards people (i.e. to be dependant and in need of the creation).” He then turned towards Allāh ﷻ and prayed, “O Allāh! You have displayed your great power, show us your pardon.” The sea immediately calmed down as if

it was a pot of oil (coming off the boil).
(صفة الصفوة ٤/٣٨٨)

5. ‘Abdullāh ibn Al-Mubārak ؓ passed by a blind man who requested him to pray to Allāh ﷻ to restore his sight. The narrator states that ‘Abdullāh ibn Al-Mubārak ؓ prayed to Allāh ﷻ and Allāh ﷻ restored the blind man’s sight in my presence.
(صفة الصفوة ٤/٣٧٩)

6. Abul-Ḥusayn An-Nūrī ؓ once entered a river. A thief came and stole his clothes which were on the bank. He remained in the water. It was not long before the thief returned with the clothes and placed them before Abul-Ḥusayn, however his right hand had become paralysed. Abul-Ḥusayn ؓ turned to Allāh ﷻ and implored, “O My Lord! He has returned my clothes, You return (to him the strength of) his right hand.” Allāh ﷻ restored his right hand.
(الحلية تهذيبه ٣/٣٦٩)

Let us all hold fast to the farā’id and progress towards nawāfil, so we too become the beloved of Allāh ﷻ.

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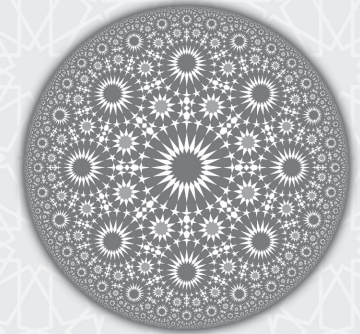
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How to Become the Beloved of Allāh ﷻ



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